

PENDAHULUAN

Seminar Antarabangsa Warisan Nusantara ini adalah berkonsepkan keilmuan dan akademik yang menekankan konsep identiti kebudayaan kebangsaan yang terdapat di seluruh Nusantara. Seminar Antarabangsa Warisan Nusantara ini adalah siri yang ke 4 dimana seminar ini telah di adakan sebanyak tiga kali bermula di Universiti Malaysia Sabah (UMS), Universiti Negeri Semarang (UNNES), dan Institut Teknologi Bandung (ITB). Oleh itu, Kolej Za'ba, Universiti Pendidikan Sultan Idris mengambil inisiatif untuk menjadi penganjur seminar kali ini.

Nusantara adalah istilah asal sejarah sempadan geografi berlandaskan latar belakang kebudayaan (Warisan Archipelago) yang mempunyai identiti tersendiri dari pelbagai perspektif antara budaya dalam perkembangan negara, negeri, dan diplomasi kebudayaan di rantau yang disebut Asia Tenggara. Kebudayaan Nusantara yang berlatar belakang sejarah geografi serantau membawa konsep warisan tersendiri yang juga berasaskan kemajmukkan budaya. Ia juga membuka ruang kesamaan dan juga pembangunan pelbagai disiplin yang dinamik yang membentuk kesefahaman dan produk budaya hasil daripada hubungan serantau.

Warisan Nusantara melalui kebudayaan kontemporari meneruskan agenda yang berterusan dengan keterbukaan hubungan migrasi dan kearifan tempatan berasaskan transaksi kebudayaan setempat, serantau dan global. Ia membuka ruang perkongsian secara bersama dalam memperkenalkan fenomena dalam berkesenian, pendidikan, teknologi, pengurusan dan kesusasteraan.

Semoga Seminar Antarabangsa Warisan Nusantara yang ke 4 ini akan dapat membuka ruang perkongsian maklumat serantau warisan kepada semua masyarakat.

PENYUNTING

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KERTAS KERJA PENUH PENGUCAPTAMA

4th International Seminar Of Nusantara Heritage

23-25 OKTOBER 2015



4th International Seminar Of Nusantara Heritage

THE RUNGUS LONGHOUSE OF SABAH ARCHITECTURAL AND CULTURAL INFLUENCES

Oleh:

DR AZIZI BIN BAHAUDDIN (MALAYSIA)



23-25 OKTOBER 2015

THE RUNGUS LONGHOUSE OF SABAH: ARCHITECTURAL AND CULTURAL INFLUENCES

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ABSTRACT

The Rungus tribal group can be found in the northeast corner of Sabah, Malaysian Borneo, farming the land mostly on agricultural products in small scale plantations. Their longhouses, facing extinction, are dual-purpose dwellings, constructed entirely of traditional materials utilising small split timbers lashed with rattan for the frame, palm fronds for the thatched roof, split bamboo for the floor and tree bark of hewn wood for the compartment walls. Each family has its own separate quarters off a common hall for socialising and community work. Village life is usually communal and the village is the major political unit based on the cultural traditions. Strongly related to the spirit of the place, the 'rice spirit', in particular, figures prominently in the Rungus people's beliefs and practices in controlling the spirits and the people's daily life. Unfortunately, all of these unique beliefs seem to have disappeared through time, thus requiring proper documentation of the longhouses. The objectives gear towards analysing the architectural values and investigating cultural understanding associated with the longhouses. Most importantly, the issue of how the Rungus people relate to the environment is studied through the tangible and intangible cultural aspects of the people. The research utilises the observation technique, interviews with the residents, visual data collection and measured drawings of five longhouses as the processes to document data. The paper instigates an investigation into the conformity of the Rungus people of their place in the environment to perpetuate their lifestyle in a land that is surrounded by nature.

Keywords: Rungus people, longhouse, communal, spirit, environment

INTRODUCTION

The indigenous people of Sabah and Sarawak are synonymous with their longhouse architecture. Unfortunately, the Rungus people of Kudat in the Bengkoka Peninsula, the sub-group of the Kadazan-Dusun (Hans, 2008), with their longhouse design are not receiving attention. In theory, the longhouses have long existed as a mode of rural settlement, particularly among the indigenous peoples of Sabah and Sarawak (Ong, 2005). However, Malaysians in general have a vague conception of Rungus culture as well as the architectural language of this longhouse as a housing pattern, with clear-cut boundaries of public and private spaces for the domestic families dwelling in these longhouses. This is due to the lack of research being done about this community and its architecture. To further aggravate the situation of lack of information, the Rungus community has been relocated to their new settlements away from their ancestral land (Appell, 1983). The original landscape of the Rungus people in Kudat includes *puru*, patches of forest approximately one hectare in size and inhabited by *rogon* (spirits) (Massey, et. al, 2011). But these areas are reducing in size. The problem indicates that the people are also losing their architectural heritage through the relocation of their settlements.

The Rungus people of Kudat are a sub-group of Kadazan-Dusun, Sabah's major indigenous people on the island of Malaysian Borneo (figure 1 & figure 2). Troubled by the relocation of settlements, this people are losing their strong foothold in their traditional land tenure where each village held rights as a corporate entity over its territory. The villages had clear boundaries and only members of it could harvest their cultivated open lands in this territory annually. Once the last crops were removed, the areas were given back to the control of the village and could be used again by anyone in the village in a system called 'circulating *usufruct*' (the right to enjoy benefits) (Appell, 1983). However, the right is slowly stripped away hence the loss of their communal architectural heritage with less than ten houses remaining.